

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 8.

MOTHER, AS A TEACHER.

WE have here a sweet picture. It does one good to look at it, for it fills the mind with pleasant and holy thoughts; it shows us woman in her highest, holiest character—that of a mother and a teacher to her children. Blessed are the children who have such a mother! No child is really well educated, who lacks this sweet, early teaching. No schools, however high, can give the teachings of a mother to her young children. And many great and mighty men have borne to the world their testimony, that they were indebted to their mothers for all they had attained to, and that it was their mothers who had been their tutelar angels through life.

Oh! mothers, think of this! Give a few moments of your time each day, to the instruction of your children; even while you are at work you can teach them. If you have not time for a book lesson, talk to them at your work. Oral teaching is a very powerful mode, and was the only way in which the Jews, in

early times, taught their young people. But to return to the picture. The portrait of that mother represents a pure, calm, devoted woman; she is a woman of decided character. The scene we now view her in, is a phase of her every-day life. She has completed her morning duties; has arranged her toilet for the rest of the day; and she calls her children to come and she will read to them, and then they must read to her. They are instantly obedient, for you may see they have also dressed themselves neatly, and done their hair nicely, because "Mother is so particular!" and they must always be neat in their persons. So, knowing she would call them at a certain hour, they got ready to attend her summons, as they know their mother is a woman of order. You may read that in her features, form and appearance. The eldest girl is drinking in every word of what her mother is reading, and the little one is thinking, what a pretty lesson! And how she wishes she could read like her mother!



But she will try and learn fast, and then, when mother is tired, she can read to her. After mother has finished the lesson, she asks the eldest one what she thinks about it, and if she likes it. And she has been thinking so deeply about it, that she starts at the question, and can only exclaim, "Oh! it's beautiful!" Then the mother talks to them about what she has been reading, and explains to them anything she thinks they are too young to understand. But I tell you they do comprehend, though they could not tell how. There is an intuition in most children, that is very remarkable; and that reading is like sowing a little seed in the ground, where it lays in silence; but, after a while, behold, a lovely little green shoot springs up, and grows till it becomes a beautiful plant. It may be a flower, or it may be a tree, that will become so extensive that it will form a shade from the fierce sunshine, or a shelter from the storms in days to come.

Mothers and children, study this beautiful picture till you have warmed it into life in your own bosoms, and then go and do likewise.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

IN the year 73, B. C., Alma delivered to his son Helaman a remarkable historical prophecy. Said he: "Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle to unbelief yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct."

After he delivered this prophecy to Helaman, Alma blessed him and his other sons. He also blessed the land for the righteous' sake, and cursed it to the wicked. He soon after left the land of Zarahemla, as if to go to the land of Mulek, and was never heard of again. It was generally supposed by the church "that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses."

In the commencement of this year Helaman and his brethren traveled through the land, preaching and reestablishing the church. Those who would not believe their teachings became angry, and determined to slay them. Their leader was a large and strong man, named Amalickiah. He was desirous of being king, and among his followers were the greater portion of the lower judges of the land. They were seeking for power, and had been flattered that, if they would support him, he would place them in authority over the people. These dissensions placed the affairs of the Nephites in a very critical condition. As a people, they appear to have grown gradually more fickle and changeable in character. When under the scourge of affliction, they were penitent and willing to do right; but in their prosperity they soon forgot their covenants, and became wicked and contentious. These great dissensions made Moroni angry with Amalickiah, and he rent his coat and wrote on a piece of it, "In memory of our God, our religion, and freedom, in Four parts, our wives, and our children." He raised it on a pole, and called it "the title of liberty," and he called upon all who would sustain it to enter into a covenant to defend their rights and religion. These proceedings created an enthusiasm among the people in the cause of liberty, and they covenant'd that they would not forsake their God.

Moroni gathered all the people together who were desirous of maintaining their liberty, from those parts of the land where there were dissensions, in order to oppose Amalickiah and his followers. When Amalickiah saw that the followers of Moroni were more numerous than his own, and that his were doubtful of the justice of their cause, he and his adherents went into the land of Nephi. Moroni, deeming it unwise to permit Amalickiah to join the Lamanites, marched his army into the wilderness and headed him. He, however, succeeded in escaping with a few men, but the remainder were taken back to Zarahemla. The most of them covenanted to sustain the cause of freedom, and those who would not were put to death. Moroni, at this time, had great power bestowed upon him by the chief judges and the voice of the people, in all matters pertaining to the defense of the country. He caused the "title of liberty" to be raised on every tower in the land belonging to the Nephites, and peace was maintained until nearly the close of the following year.

The historian, Alma, has given, in this connection, all that is said in the Book of Mormon on the practice of medicine: "And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate."

Amalickiah, and those who escaped with him, stirred up the Lamanites to anger against the Nephites to such an extent that the king of the former ordered his people to prepare for war with their supposed hereditary enemies. But the terrible destruction of the Lamanites in their last battles had left a salutary impression upon their minds of the power of the Nephites. This placed the masses of the people in a miserable dilemma. They were afraid of the Nephites on one hand, and of their king on the other. However, the majority would not obey the king, and he gave Amalickiah command of that part of his army which was obedient, and ordered him to compel the others to take up arms. This suited Amalickiah, for he was already planning in his heart how to dethrone the king. Having obtained the command of those who were in favor of the king, he determined to gain the favor of those who were not. When the latter saw the army of the king approaching, they supposed it was coming to destroy them, and they fled to Onidah, the place of arms. Being determined that they would take no part in a war with the Nephites, they had appointed another man to be their leader, and in preparation for battle had taken position on a mountain called Antipas. It being the intention of Amalickiah to gain their favor instead of fighting them, his army camped in the valley near by. When night came, he sent three times to Lehonti, their leader, to come down to the foot of the mountain, as he wished to speak to him. Lehonti, probably suspecting treachery, refused to go. Amalickiah then went up nearly to his camp and sent a fourth message to him, desiring a conference. An interview took place, in which Amalickiah proposed that the army of Lehonti should surround his camp before morning, and, in consideration that he should be second in command, he would deliver his own army into his hands.

The following morning the soldiers of Amalickiah found themselves surrounded by the army of Lehonti. Instead of fighting they requested the privilege of joining them. As this favored the plans of Amalickiah, he consented. It was customary among the Lamanites, when their leader was killed, to appoint the second one in command to succeed him.

Amalickiah brought about the death of Lahonti by a process of slow poisoning, and, in accordance with their custom, succeeded him. Being now in command of the Lamanite armies, he marched for Nephi, the capital city. The king, supposing that, in obedience to his orders, he had collected a large army for his contemplated attack upon the Nephites, went out with his guards to meet him. Instead of going himself, Amalickiah sent his servants to receive the king. They bowed themselves before him, as was the custom, and he reached forth his hand to raise them, in token of peace. As the first raised from the ground, he stabbed the king in the heart. The servants of the king fled, and the servants of Amalickiah raised the cry that they had assassinated the king. Finding that his servants performed their part so well, in order to screen the real actors in the tragedy, Amalickiah pretended to be angry on account of the king's death, and directed all those who loved him to pursue his servants and slay them. The king's servants escaped by fleeing to Zarahemla, and joining the people of Ammon.

Thus, by his great crimes and duplicity, Amalickiah gained the hearts of the people. He also, by his cunning, succeeded in deceiving the queen as to the part he had acted in making her a widow. He even had the audacity to seek her favor and to marry the woman whose husband he had been the means of assassinating.

Amalickiah was now the ruler of a great people, for he was acknowledged king by all the Lamanites. But he was not satisfied. Hatred and a desire for revenge inspired him with another project—the conquest of the Nephites, and, as a result, what seemed to him universal dominion.

(To be Continued.)

MODERN DISCOVERIES.

BY BETH.

(Continued.)

THE progress of the children of Israel is given by Dr. Brugseh as follows:

From Mount Casius the Israelites turned southward "into the wilderness of Shur." He gives the meaning of the word "Shur" as signifying wall, because this place was a barrier of mountains between Egypt and Arabia. There was a city, however, called Shur, from which, probably, the wilderness was named. The ancient Nephites frequently named a district or country after the name of a city. The Israelites then still went on southward to the "bitter lakes," or springs, near the present route of the Suez canal. These are said to be the waters of "Marah," a word which means bitter. From thence onward to the south until they came to Elim, a place still bearing that name. Then they came into the peninsula of Sinai, near one of the arms of the Red Sea. We are told by this writer that "in the original Hebrew the name found in the scriptures and translated 'Red Sea,' has no such signification." This may be true, but it cannot be denied that what we call the Red Sea is meant. It does not prove that the account given in the Bible is less worthy of credence because the Hebrew name means "a reedy sea, a sea of shallows, water-plants and bogs." Nor is the argument worthy of our notice because what is now called the sea of Serbonis is a reedy sea, such as answers to the Hebrew name translated as the Red Sea. The words used in the Bible mean the Arabian Gulf, or Red Sea of our day, which is sometimes called "the

Egyptian Sea." "The tongue of the Egyptian Sea," (Isaiah xi, 15) does not mean the Serbonian bog, but the Red Sea, In the tenth chapter of Isaiah and twenty-sixth verse, the word sea stands alone, but the context makes known what sea is meant: "As his rod was upon the sea, so shall he lift it up after the manner of Egypt." The seventh, ninth and twenty-second verses of the one hundred and sixth Psalm show that the Arabian Gulf, or the Red Sea, is meant. Psalms cxxxvi., 13-15, shows that the sea was "divided into parts," and Pharaoh and his hosts were overthrown in the Red Sea.

All the arguments of this writer are to endeavor to prove that no miracle was wrought. He tries to show that the hosts of the Egyptians were destroyed by natural means. He suggests that "a great wave from the Mediterranean forced the army of Pharaoh into a bog." To quote the words of this writer, who is not willing to admit the truth of the Biblical account, but hardly ventures to deny it in whole, he suggests that "the Almighty had perhaps brought about the safety of the fugitives and the destruction of the pursuers by natural means—as by a great wave from the Mediterranean forcing the army into the bog." We are told that "Dr. Brugseh maintains that his account is strictly Biblical," etc.; and then this self-elected commentator on the writings of Moses glides off into eulogies of the labors of Dr. Brugseh for proving that the route chosen by Moses, and described by Dr. Brugseh, is the only route that will accord with the Biblical names and the facts of geography.

Now it is very considerate of this writer to admit that the Almighty *perhaps* caused a great wave from the Mediterranean to drown Pharaoh and his hosts; and he is equally cautious to tell us it was done by *natural means*. Why the Mediterranean should be calm just at that particular time when the children of Israel were crossing the Red Sea, and just afterwards, when Pharaoh and his hosts were passing along, it should suddenly overleap its bounds and drown Pharaoh and his men, this writer does not explain, except that *perhaps* the Almighty had brought it about by natural means.

To us, who are Latter-day Saints, and who have faith in the Almighty, and who know that He works by natural means, all this false reasoning is extremely childish. God is capable of working miracles if He chooses to do so. If He could cause the waters of the Mediterranean Sea to rise as a wave, and drown Pharaoh and his hosts, why could He not cause the waters of the Red Sea to rise and destroy them? Either would be done by natural means.

The Bible tells us that Moses "stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." The natural means used are clearly pointed out by Moses, who also gave the honor of the great deliverance wrought for Israel to the Lord who caused it.

Dr. Brugseh tells us a very interesting fact, which is not generally known, in reference to this Pharaoh. He says:

"Meneptah's reign and his place of burial are not mentioned in the monuments" of Egypt. The song of Moses may explain the reason why this happened—such a very unusual thing among the Egyptian kings. This king perished, and his army perished with him. Such an event was not likely to be chronicled by the scribes. Had he been successful it would perhaps have been otherwise. But Moses says: "Pharaoh's chariots and his hosts hath he" (the Lord) "cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone."

When we further examine this subject we shall see that the God of Israel not only works by natural means, but He also reveals His purposes to His children.

JOURNEY OF A MISSIONARY.

BY LLEWELLYN HARRIS.

THINKING that an account of my journey from Escalante to the San Juan Valley and from there to Sunset, Arizona, would be interesting to the readers of the INSTRUCTOR, I feel it my duty to give it.

I left my home at Escalante on the 24th of February, 1880, and on the 29th crossed the Colorado River at Hill's Ferry. On the 1st of March I overtook Brother Silas Smith's company at the lakes, thirty miles from the Colorado River. I traveled with them for thirty miles to the Clay Hill, where there was about eight days' work to be done before the company could resume their journey. Accordingly, I set out the next morning after my arrival at the Clay Hill, in company with three other brethren, for the purpose of exploring the road in advance of the company. I traveled with them for two days, and, as they did not intend to go any further in the same direction, I had to start out alone for the San Juan Valley. The next day after I left them I came to a forest of cedar trees, some forty miles in extent. In these cedars the snow was very deep. On account of this it took me six days after I left the three brethren to reach the San Juan River. On arriving near the river it began to snow. For protection from the storm, I camped for the night in a large cave.

The next day I had to swim my pack-animals across the river four times, and my riding horse had to swim some distance with me on his back. In crossing, all my clothing and blankets got wet, and I had to sleep in the wet blankets for two nights, as it snowed so much that I could not dry them. On the 16th of March I arrived at Brother James Day's ranch. I stayed there until the 18th, when I set out for Farmington, seventy miles up the river. On the 20th I had the misfortune to have part of my clothing and a little money stolen from me by a party of renegade Indians. I had to travel all night on two different occasions to keep the Indians from stealing my horses.

On the 21st I arrived at Farmington, where I found six families of Gentiles. Having lost all my money, and only having flour enough to last me one day, and knowing I had to travel one hundred and twenty-five miles from here before I was likely to get any more, I tried at four houses to trade a blanket for some flour. I did not succeed in getting any, but was in the house every house by the occupants. They accused the Saints of furnishing arms for the Indians to fight the settlers with.

Not being able to obtain any flour, I concluded to start on my journey with the little I had left, which was only three pints. I traveled about twenty miles that day and camped for the night. I asked the Lord to cause the flour to hold out for the journey. My prayer was answered. For three days my flour did not diminish, although I used all I wanted. On the fourth day it diminished a little, but that evening I came to a camp of three Americans and three Spaniards, who were trailering with the Indians. They treated me very kindly and gave me some flour and bacon for my journey.

I have had many opportunities of preaching the gospel while on this journey. On the 25th of March, which was Sunday, I stayed with a party of railroad employees. They

treated me kindly, and I preached to them in the evening by one of their camp fires. They all listened very attentively to what I said.

On the first of April I arrived at St. Joseph, on the Little Colorado, and was received in a very kindly manner by the brethren. On the 3rd I arrived at Sunset, where I was received by Brother Lot Smith and the Saints of that place. They are trying to fit me out with such things as are necessary for my journey, as I have had the misfortune to lose a part of my outfit on the road.

The Saints of Sunset are trying to do all the good they can, and to live their religion, and are working in the united order as far as it is in their power to do so.

I expect to start on the 12th inst. on the mission to which I will be assigned. I have passed through some trials and privations before my arrival at this place. But I am glad to be countenanced worthy to suffer for the gospel's sake; and my prayer is that I may be able to do good on this mission, and bring many to a knowledge of the truth.

KINDNESS TO ANIMALS.

BY JAMES HARDY.

"A righteous man is merciful to his beast."

WE are taught to be kind and merciful to our dumb animals, by the will of God made known to us in the Bible. The Jewish Sabbath was instituted not merely for the advantage of man, but also that of his domesticated cattle, that the ox and the horse might rest as well as man.

The Jewish laws forbade plowing with an ox and ass together, for the obvious reason that, as they were unequal in their strength, the labor suited to one would be grievous to the other. The same law says, "If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ox or the horse of him that hateth thee, lying under his burden, and wouldst forbear to help him thou shalt surely help with him."

Nor was this kindness to the lower animals limited to the body; it extended also to the mind, for it was forbidden to "muzzle" "the ox when he treadeth out the corn," so that the animal that was patiently doing his allotted work might not be annoyed, and vexed by seeing plenty of food under his feet, and yet be unable to satisfy his desire to partake of it.

Our Lord and Master, Jesus Christ, has taught us that even dumb creatures, that we regard as of little account, are under His providential care, for He says to His disciples, in His beautiful sermon on the mount, "Are not five sparrows sold for two farthings, and not one of them is forgotten by Him. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet our heavenly Father feedeth them."

It should be our duty to be kind to these inferior animals.

ENERGY will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a too-legal animal a man without it.

CHILDREN will stand upon ceremony, because there is no other ground, but to the great of the earth we need no introduction, nor do they need any to us.

DESERET SUNDAY SCHOOL - NATION -

YEARLY REPORT
OF THE

George Q. Cannon, *General Superintendent*
S. L. Lake Stake, *Wichita*

Kill Lake (15), 1962

GEORGE GODDARD, *Assistant General Superintendent*,
LEAV. MR. RICHARDS, *Sheriffage*,
John C. CUTTER.

JOHN C. (FIFER, *Professor, Princeton University*

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The names of 284 schools have been reported to us, but nineteen of that number, having failed to send in their statistics, are not included in the above report, which we much regret, as we are desirous of having every Stake fully represented as to its entire number of schools, officers, children, etc. This being the first time we have published our Annual Report in detail, we trust it will stimulate the Superintendents and Secretaries of schools to forward their reports as early after the 1st of January as possible, to their Stake superintendents, so that in our next Annual Report, every school in the several Stakes of Zion may be represented.

In comparing this report with the preceding one, we find a perceptible increase in the number of teachers, children, etc; and indulge in the fervent hope that, by the united and zealous co-operation of all who take an interest in the moral and spiritual welfare of our children, accompanied by the blessing of our Heavenly Father, each succeeding report will show an annual increase.

GEORGE GODDARD,
Assistant General Superintendent.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, APRIL 15, 1880.

EDITORIAL THOUGHTS.

THE fiftieth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which convened in this city on the 6th inst., was a most interesting occasion. The thousands of Saints who assembled enjoyed a rich treat in the inspired teachings of the servants of God. The instructions and admonitions given were calculated to inspire the Saints with renewed faith in the promises of the Almighty, and a determination to live nearer to Him than heretofore. They were reminded, too, of the abundant blessings which the Lord had bestowed upon them since the organization of the Church, and the deliverances He had wrought out for them, and made to feel that He required something of them in return. The duties of the Saints towards each other were also clearly pointed out. An example of the charity that ought to be extended to the poor by those who are able to help them was given in the proposition by the council of the Apostles to remit half the indebtedness to the Perpetual Emigration Fund, and half the delinquent tithing due from those who are poor and yet worthy. This, added to the proposition to donate to the poor one thousand good milch cows and five thousand sheep, should cause the hearts of the poor to swell with gratitude. It should also induce those to whom poor people are in bondage for debts, incurred in various ways, to relieve them so far as they consistently can of that indebtedness, and make their hearts glad with a prospect of freedom.

Such generous actions could not be otherwise than pleasing to the Almighty, and those who can and will do so may be assured that He will reward them for it. According to the inspired writer, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

ON the evening of the 5th inst. the Mutual Improvement Associations of the Salt Lake Stake of Zion held their general quarterly meeting in the 14th Ward Assembly Rooms. A part of the business of the meeting consisted of making a detailed report of the funds collected in this Stake (as also what was donated by persons or societies outside of the Stake) for the erection of a monument to the memory of the late Elder Joseph Standing. As previously stated in our columns, subscriptions for this purpose have been taken up in this Stake by the Improvement Associations; and with a view to extending the privilege of helping to all, no one person has been allowed to donate more than twenty-five cents. The report showed that nearly three hundred dollars had been already collected for this purpose, and a number of associations had not yet made full returns. It is hoped that a sufficient sum will be collected to pay for the erection of a substantial, appropriate monument and an iron fence to surround it. Apostles E. D. Richards, Brigham Young,

Joseph F. Smith and Moses Thatcher were present at the meeting, and, with their approval, Brothers T. B. Lewis, W. C. Morris, Rudgar Clawson, J. W. Summerhays and R. B. Young were selected as a committee to arrange for and superintend the construction of the monument. Their names were then presented to the meeting and unanimously sustained. It is probable that work upon the monument will soon be commenced. We trust that when it is completed it will be such as to commemorate in an appropriate manner the death of our martyred brother, and the universal esteem in which his memory is held by the Saints. Appropos to this subject we may introduce the following lines, written

TO THE MEMORY OF JOSEPH STANDING.

BY A. N. M.

Let us honor the name of the martyr,
May his memory be green in our hearts;
He died in defense of the gospel,
In that power which the gospel imparts.
He was steadfast and true to his calling,
He was faithful to truth and to God,
He was found, when his armor was shining,
In the path which his Master had trod.
He was brave when, with Rudger, his comrade,
He met with the merciless foe,
Not men, but "devils incarnate,"
Whose hearts no compassion could know.
The hour was now come, and the moment
When their lives on the altar were laid.
"Desist!" was the last word of Joseph—
A flash, and the hero was dead!
What a test to the faith of young Rudger,
When his fellow lay dead at his feet,
With the black-hearted fiends still around him,
Who thirsted their work to complete!
They were one in their lives, nor were parted
When the terrible deed had been done;
"He shall sleep with the Saints, and the faithful
Shall see that in death we were one."
So saying, young Rudger determined
(With what care and devotion 'twas done)
To escort the remains of his comrade,
That the parents might look on their son.
•That the Saints here in Zion might honor
His name, as in thousands they met
To show that his cause was theirs also,
That his memory they ne'er could forget.
He was clothed in the robes of the Priesthood,
And laid in his peaceful retreat,
To arise in the great resurrection
A martyr in victory complete.
Let our monument tell of his virtues,
His devotion to God and to man,
How his blood stains the name of this nation,
As only a martyr's blood can.
Farewell, Joseph Standing, 'tis only
A speck in eternity's span
Till we meet with the Saints and the martyrs
Who have fought, who have conquer'd and won.

WHEN a true genius appeareth in the world, you may know him by this infallible sign, that the dunces are all in confederacy against him.

THE WINE PRESS.

FROM very early times the juice of the grape has been used as a beverage. Two thousand three hundred and fifty years before the Christian era we read that Noah made wine. The Egyptians ascribed the invention to Osiris, whose worship was instituted more than two thousand years before Christ. The Greeks and other nations of antiquity considered that to Bacchus belonged the honor of inventing the wine press and wine making. The figure of speech used in the scriptures alluding to the wine press shows that the method of treading out the juice of the grape was well known. The picture shows the simplicity of the contrivance. The weight of the body of each person engaged in pressing the grapes is supported by the cords so that the fruit can be trodden on and crushed. The liberated juice flowing into a vessel to be fermented.

Some ancient people mixed the juice of the grape with sea water, asafoetida and even tar, to flavor the wine.

The Jews highly esteemed the wines of Lebanon and Helbon; the Greeks those of Lesbos and other islands of the archipelago; the Romans had their favorite wines. That known as the Falernian wine was very famous. The art of making wine continued to be practiced in a very primitive way until within the last century or two when the modern class of wines were introduced. Sack or sherry, from a town named Xeres, in Spain, became very famous. Gradually the practice of merely treading out the juice of the vine and pressing out the remainder of that delicious fluid gave place to raisin wines and wine qualified with brandy. In our day it is very difficult, perhaps impossible, to obtain pure imported wine. That was one of the reasons the "Word of Wisdom" was given, and that water is used by us in the sacrament. There is one great truth that may be borne in mind by all of us: whatever is of real benefit to us as nourishment for the body is found in the grape itself; so that, though we cannot get pure wine, we can obtain the same elements of life that exist in that beverage by eating the grapes or drinking the juice that is pressed from them. The kings of many ancient nations kept a great officer of state who pressed the juice of the grape into the cup and handed it to the king.

Y. M. M. I. A.

A GENERAL meeting of those interested in Young Men's Mutual Improvement Associations was held in the Assembly Hall, in this city, on the evening of the 6th inst. After the opening exercises, President Taylor stated that the council of the Apostles had considered the propriety of organizing a general superintendency of the Young Men's Mutual Improvement Associations in the Church, and defining their sphere, that there might be no conflict between these organizations and those of the priesthood. With this object in view, a series of suggestions had been prepared to be read at this meeting. He then had the following read:

SUGGESTIONS FOR THE FUTURE ORGANIZATION OF THE Y. M. M. I. A., BY THE COUNCIL OF THE APOSTLES.

1.—"This institution must not interfere with the Priesthood, or any of its members; but each individual member must be subject to the Quorum of which he may be a member, and to the regularly organized authorities of the Stake with which he is associated.

2.—"Every Stake organization to be under the authority of the Priesthood in that Stake, and to have for its superintendent a High Priest, selected by the President of the Stake and his counselors, sanctioned by the High Council of the Stake, and voted for and sustained by the Stake Conference, and the associations of the Stake.

3.—"This Stake superintendent may call two or more persons to his assistance, who may or may not be High Priests; they shall be known as assistants or counselors, and shall be approved by the President of the Stake and his counselors, sanctioned by the High Council of the Stake, and sustained by the vote of the Stake Conference, and the associations of the Stake.

4.—"The Twelve may appoint a general superintendent from time to time, who may, when convenient, be one of their council, who shall have the general superintendence of the Stake organizations.

5.—"The general superintendent may direct the action of all the Stake superintendents, and preside over all the officers of the associations, in all the Stakes; and may have two of the Twelve, when convenient, as counselors, and they may call upon such assistants, secretaries and other help as may be required. The whole to be under the general superintendence of the Twelve, as the Presidency.

"The editor of the *Contributor* and the paper, to be subject to, and under the general direction of the superintendent and counsel.

"All books used in libraries for the use of the associations to be inspected and approved by the general superintendent and his counsel, and all works containing skeptical, immoral or improper doctrines, or principles, to be excluded therefrom.

6.—"The general superintendent and counsel to make arrangements for the purchase of books for the libraries, and other purposes, on the best possible terms; and all profits arising therefrom, after paying the necessary expenses, to go for the use and benefit of the Stake associations who may order such books.

"It must be understood that these organizations are not formed as a separate or distinct Church organization, or body of Priesthood, but for the mutual improvement of the members and all connected therewith."

After the reading of the foregoing, President Taylor again addressed the assembly, explaining the reason for each suggestion, commending what had already been accomplished by the associations, and expressing bright hopes for their future. He then nominated Elder Wilford Woodruff for general superintendent, and Elders Joseph F. Smith and Moses Thatcher for his counselors. The names were voted upon and sustained unanimously.

The suggestions were also accepted by vote, and further encouraging remarks were made upon the subject of mutual improvement.

We have heard of nothing but general satisfaction being expressed by the Saints concerning the business done and instruction given at the meeting, and we look for great good to result therefrom.



A DIALOGUE.
Between Father and Son.

SON—Father, why don't you like boys to smoke tobacco?

FATHER—Do you think tobacco is a nice thing?

S.—No, I do not. I think it is very nasty. But the boys who smoke it seem to like it.

F.—Tobacco is not nice, and I hope you will never like it.

S.—I hope I shall not.

F.—Nobody likes it when he first uses it, and it often makes boys and men sick until they get used to it.

S.—Yes, I saw it make Will Jones sick the first time he smoked. Oh! how sick he was! I wonder he ever touched it again.

F.—Tobacco is a very unhealthy thing to use, either to smoke it, or to chew it, or to use it as snuff. It is of a poisonous nature.

S.—Then why do people use it?

F.—That is hard to tell. Boys generally learn from each other to smoke it, and they think they are very brave and manly when they can smoke it.

S.—I should think they are very foolish.

F.—That is precisely what they are, and for many reasons.

S.—I can't think how people can like it.

F.—I question whether they do really like it. But it is one of those things which is very difficult for a person to do without after he gets used to taking it regularly. Men and boys become complete slaves to tobacco, when they take to it. They are not its master, but it is their master.

S.—That seems strange, that a little bit of nasty, stinking tobacco should be master of a man.

F.—It is strange, but it is true, and that is one of the bad things connected with tobacco. When people have formed the habit of using it, the habit sticks to them through life in almost every case, growing stronger and stronger and increasing its power over them until they are perfectly miserable if they are deprived of tobacco for only a day.

S.—It seems to me there are a good many reasons why boys should not smoke tobacco nor use it in any way.

F.—Yes, there are. It is a habit that they find they cannot get rid of, not one in a hundred of them.

S.—I can believe that. It is very strange that people are so willing to yield to a power that holds them enslaved as with chains of iron.

F.—It is very strange, indeed, and it reminds one of the old proverb, "Who would be free, himself must strike the blow." But in this slavery to tobacco, the victims are first free, and so remain until they voluntarily forge their own fetters, put their own bodies and souls into them, and then rivet them on so securely that it is very seldom they ever get free from them again.

S.—There can hardly be greater folly than that.

F.—True; but boys do not seem to find it out until too late. Many of them are so foolish that they glory in the slavery to which they deliberately subject themselves.

S.—Is not tobacco bad for other reasons than because using it is an enslaving habit?

F.—Yes. It injures the health, vitiates the taste, and degrades men. It is, moreover, a most filthy thing to have in the mouth or nose in any form whatever. No tobacco smoker or chewer has a pleasant smell about him. He always stinks.

S.—Yes, I can smell tobacco smokers as soon as they come anywhere near, and when they come close to me the smell almost takes my breath.

F.—Then there is another peculiarity about tobacco smokers or chewers. They are among the most selfish people in the world. Smokers, generally, will smoke anywhere, poisoning the air whether other people like it or not. Chewers will spit all over carpets and stones, and render themselves odious beyond expression to people who take a pride in keeping their houses clean.

S.—Well, I do not think I shall ever smoke or chew tobacco.

F.—I hope you will not. I trust you will have better sense than to form such an objectionable habit. But it is the beginnings

that you should be careful to avoid. A boy or man who never begins to smoke or chew will never be enslaved by either of those bad habits. On the other hand, if a boy begins to smoke or chew, there are ten chances to one that he will never leave off the habit after he has become a man, no matter how much he may wish to do so.

Correspondence.

PAPER FOR THE YOUNG SAINTS IN DENMARK—
WORK PROGRESSING IN SCANDINAVIA.

COPENHAGEN, DENMARK,
March 20th, 1880.

George Q. Cannon.

DEAR BROTHER:—I forward you this day by mail the first four numbers of "Ungdommens Raadgiver," a monthly paper published in the interest of our Sunday schools and the young Latter-day Saints in the Scandinavian mission. The first number of this little sheet was published January 1st, 1880. We have taken the liberty to translate your interesting little work, "My First Mission" into Danish, and are now publishing it by chapters in our little paper. We have also, as you will see in No. 1, commenced "Questions and Answers for the Sunday Schools" which is almost a translation from what you published in the JUVENILE INSTRUCTOR a few years ago under the title "Sunday Lessons for Little Learners," on the history of Joseph Smith. We are also inserting a chronology of the most important events which has transpired in the Church from A. D. 1820 to 1880. This I am making up with great care, assisted partly by the chronology published by F. D. Richards in his "Compendium," and for latter years I get my information from the back volumes of the "Millennial Star." The paper is otherwise intended for short leading articles treating upon the duties of young Latter-day Saints in these lands, correspondence from members of Mutual Improvement Associations, scientific treatises, etc. The paper has already about 1,200 subscribers.

Our Sunday school in this city is doing well and the children are progressing most favorably. As far as practicable we are adopting the same system of teaching as is used in the schools in Zion. Besides the school in this city we have also a Sabbath school in Aarhus, Jutland, numbering 26 pupils; another one in Christiania, Norway, which has 62 pupils and members, and a small one of the same kind in Aalborg.

We organized a Y. M. M. I. A. in this city November 19th, 1879, which now has about 10 members. We hold regular meetings twice a month, speaking mostly upon gospel principles and the history of the Church. A similar organization was effected in Christiania, August 5th, 1879, which now has 39 members and holds regular meetings once a week. Still another one was organized in Aarhus, February 13, 1880, now numbering 22 members; meetings are held there every other week. When President Wilhelmsen visits the various conferences in the spring he expects to establish similar organizations in as many of the other conferences as may be deemed practicable.

A Female Relief Society, which now has over 130 members, was organized in this city November 20th, 1879; it has already accomplished a great deal of good, both temporally and spiritually. The sick have been visited, the weak in faith encouraged and several poor and needy assisted. An organization of the same kind was effected in Aarhus, February 11th, 1880, which now has upwards of 50 members.

Altogether, the work of God is progressing in these lands. The brethren who are here from Zion are good and noble men, who are working with zeal and integrity for the salvation of mankind. Many have been baptized of late in various parts of the mission. In this city alone 25 were added to the Church by baptism during the last quarter.

Praying God to bless you in your noble work in behalf of the young and rising generation, and all the interests of Zion both at home and abroad, I subscribe myself,

Your humble brother in the gospel,
ANDREW JENSON.

GATHERING FIGS IN ITALY.

ALTHOUGH indigenous to Asia and Barbary, the fig has been so long and so extensively cultivated in Italy that it may be considered native, on the ground of the Irishman's remark that he had been a native of a certain country for ten years. The season joins hands in October with the *vendemmia*, or vintage; but it begins in August, owing to a curious system of culture. Early in that month as you sit gasping under the noonday sun, you hear a wild, eerie strain in minor key, which goes echoing up and down the slopes with intense mournfulness. It is the song of the fig gatherers, tossed back from hill-side to hill-side, and from tree-top to tree-top, as they squirm through the branches and "oil the fruit." The tribe is nomadic, and appears and disappears like the wandering harvesters of France, no one knowing whence they come or whither they go. Late in June the *musserie* are rented to them, they paying a given sum to the proprietor, and taking possession of all the fruit, beginning with the figs and ending with the last waxen cluster of grapes. Rude huts, thatched with straw, are built by the proprietor in all his orchards, and there these gypsy-like creatures live with their families—stalwart, fierce-looking men, swarthy, dark-eyed women, and active, lithe young rascals of children. Sometimes they supplement their narrow quarters with a ragged tent—three sticks crosswise and a kettle in the crotch constitute a kitchen. Beds are an unknown luxury. Indeed, they seem never to lay aside their clothing, and day and night they patrol the orchards with a long gun and a fierce dog, the very sight of which is enough to destroy one's appetite for those particular figs.

The process of forcing the fruit is at once begun, and for many days that wild, sweet song, into whose weird melody the spirit of their homeless life seems to have entered, is heard from tree to tree, in call and response as far as the faintest adumbration of sound can reach. The methods of forcing the ripening are curious. In one a wad of cotton is dipped in olive oil and gently rubbed on the flower end of the fig. Fig by fig is thus treated, and eight days thereafter the fruit is ready for market, where it commands a high price as a *primur*. Another method consists in gathering in the spring the half-formed fruit, which is strung on ropes as we string dried fruit. These ropes or garlands are thrown over the branches of the tree and allowed to decay under the burning sun. Life out of death. An insect is born from this decay which pierces the growing fig and induces rapid maturity—or, shall we call it early decay? maturity being only that precious zenith of existence which must inevitably be followed by decline. Leaving such premature sweetness to the epicure, one may well be content to wait the result of nature's unhurried process. The fig, when perfectly ripe, exudes a slow drop of honey-sweet juice at the nether end, which never falls but hangs there, a standing temptation to bees and men. When fresh picked, at this stage, the fig is indescribably luscious, with a rich flavor entirely lost in the dried fruit.

—S. H. L.

THE company of fools may at first make us smile, but at last never fails to render us melancholy.

WHITE WAX OF CHINA.

IN the Keen-chang district of the province of Szechuen there grows in abundance the *lignum lucidum*, an evergreen tree with pointed leaves, on the twigs of which myriads of insects spread themselves, like a brownish film, in the Spring of each year. Presently the surface of the twigs becomes incrusted with a white waxy substance secreted by the insects, and it increases in quantity until the latter part of August, when the twigs are cut off and boiled in water. During this period the wax rising to the surface is skimmed off, and is then melted and allowed to cool in deep pans. By one of those curious accidents which have done so much to increase the knowledge of mankind, it was discovered that by transporting the insects bred in Keen-chang to the less congenial climate of Kea-ting Fu, in the north of the province, the amount of wax produced was vastly increased. No people more readily discern a commercial advantage, or more speedily take advantage of one when unumbered with political considerations, than the Chinese; and this singular effect of removing the insects from a congenial climate to one so uncongenial as to prevent their breeding was eagerly taken advantage of by the Sze-chuen traders. Travelers by night on the high road between Keen-chang and Kea-ting Fu may meet in the Spring of the year hundreds of wax merchants, each carrying his load of female insects, big with young, on their way to the wax farms in Kea-ting Fu. The journey is rough and long, and a fortnight's sun would precipitate the hatching, which should take place after the females have been attached to the trees. To the unscientific eyes of the Chinaman the round, pea-like female appears to be nothing more than an egg, and this belief is the more excusable since the birth of the young is the signal for the death of the parent, of whose previous existence there remains only as evidence an outer shell or husk. Six or seven of these prolific mothers are wrapped in a palm leaf and tied to a branch of the *lignum lucidum*. In a few days swarms of infinitesimally small insects creep forth and cluster on the twigs of the tree, where they fulfill their mission and perish with its accomplishment in the boiling pot each August. Baron Richthofen considers the value of the annual crop to be on an average upwards of \$3,000,000; and during last year there was exported from the one port of Hankow upwards of \$400,000 worth of it.

FAIR PLAY.—Once, when I was returning from Ireland (says Roland Hill), I found myself annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First, the captain swore at the mate; then the mate swore at the captain; then they swore at the wind; when I called to them for fair play,

"Stop! stop!" said I, "If you please, gentlemen, let us have fair play; it's my turn now."

"At what is it your turn, pray?" said the captain.

"At swearing," I replied.

Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience.

To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?"

"Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so."

I did not hear another oath on the voyage.

THE ART OF WAR AMONG THE NEPHITES.

BY G. R.

(Continued.)

IT does not appear, so far as can be gathered from the record, that any very great improvements, either in the system of fortification, the style of defensive armor, or the manufacture of their weapons, was made by the Nephite commanders who lived after the days of Moroni.

There is another kind of defensive clothing, beside plate armor, mentioned as being worn by the ancient American warriors. It consisted of very "thick clothing," * possibly made of cotton or woolen cloth, thickly padded. Moroni uniformed some of his troops in this manner when he first took command of the Nephite armies, (B. C. 74) and the next year the Lamanites followed his example and not only prepared themselves with shields and breast plates, but also "with garments of skins; yea, very thick garment to cover their nakedness." †

The various enemies that the Nephite armies had to meet, from time to time, on the field of battle—Lamanites, Amulonites, Amalekites, Zoramites, Gadianton robbers, etc.—were very differently equipped for their bloody work. Those who had dissented from the Nephites naturally held to the same tactics, used the same arms, and protected their bodies with the same armor as the people to whom they had turned traitors. With the original Lamanites it was different. At first when they came against the Nephites they were clothed with "a short skin girdle about the loins and their heads shaven; and their skill was in the bow and the cimeter and axe." The dissenters, while armed and equipped like the Nephites, set a mark upon themselves by which they might be known and distinguished on the battle field. In doing this they unconsciously fulfilled the word of the Lord to their fathers. Thus, the followers of Amlici, the would-be king, marked themselves with red in their foreheads after the manner of the Lamanites, though they did not shave their heads as did the direct descendants of Laman. (B. C. 87). ‡

The description of the Gadianton robbers, as they appeared when prepared for war (A. D. 18), is a very terrible one: "they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them, and great and terrible was the appearance of the armies of Giblanchi, because of their armor, and because of their being dyed in blood."

The forces of both races appear to have been composed very largely, if not entirely, of infantry. We have failed to notice any passages that give a definite assurance that either cavalry or war chariots were used in their campaigns.

Like nearly all rude or semi-civilized races, the Lamanites depended on the strength of numbers and brute force for victory in the open field. They massed their troops in solid bodies and with wild cries rushed to the assault in the hope of bearing down all resistance by their superior numbers, as in almost every war they greatly outnumbered the Nephites. Indeed it is doubtful if even the last-named people used much scientific strategy previous to the days of Moroni; before this time it was a hand-to-hand conflict, wherein the Nephites,

though fewer in numbers, had many advantages over their half-naked foes, by reason of superior weapons and defensive armor, and, above all, through the blessing and guidance of the Lord.

In the year B. C. 72 the armies of Moroni drove the Lamanites out of that portion of the east wilderness bordering on the land of Zarahemla into their own lands. The country of the Nephites was called the land of Zarahemla, that of the Lamanites the land of Nephi. They were divided by the great wilderness; to the north lay Zarahemla, to the south Nephi. The northern line or boundary of the latter country ran "in a strait course from the sea east to the west." The Lamanites having been driven out of those portions of the wilderness north of the dividing line, colonies of Nephites were sent to occupy the country and build cities on their southern border, even to the Atlantic coast. To protect the new settlers, Moroni placed troops all along this line and caused them to erect fortifications * for the better defense of the frontier. This fortified line ran from the west sea (the Pacific Ocean) by the head of the river Sidon (the Magdalena) eastward along the Northern edge of the wilderness. Some of the readers of the Book of Mormon have imagined this line of defense to have been one continuous rampart or wall—after the style of the great wall of China—reaching from ocean to ocean, and on this surmise have argued that the completion of such an immense work, in a few years, was an impossibility to a people of the limited numerical strength of the Nephites. To get over this difficulty of their own creation they have resorted to various theories, inconsistent with the geographical details, with regard to its locality, on purpose to shorten its distance to what they deemed a reasonable length, possible for the Nephites to have built in a few years. The writer of this paper holds the opinion that the Book of Mormon conveys no such idea, it simply states that Moroni erected fortifications along this line; or, as he views it, Moroni took advantage of the natural features of the country, its wide rivers, far-stretching swamps and ranges of high mountains, and built fortifications at every point where the Lamanites could find ingress, such as at the fords of the rivers and the passes between the mountains. He there stationed bodies of troops sufficiently strong to hold their posts and, if necessary, defend the surrounding country. This system of defense would be more powerful and effective than an artificial wall; high mountains and deep rivers largely taking the place of earthworks, masonry and heavy timbers. A number of years later (B. C. 34) the Lamanites having temporarily driven the Nephites from the southern continent, Moroniiah, the son of Moroni, fortified the Isthmus of Panama from sea to sea, † and in this way prevented the Lamanites from pushing yet further north. This defensive line was again fortified by Mormon (A. D. 360) in the last great series of wars between the two races. ‡

THE surest way of governing, both in a private family and a kingdom, is for a husband and a prince sometimes to drop their prerogative.

What is the first business of one who studies philosophy? To part with self-conceit. For it is impossible for any one to begin to learn what he thinks he already knows.

*—Book of Mormon, new edition, page 261.

†—Book of Mormon, new edition, page 283.

‡—Book of Mormon, new edition, page 210.

‡—Book of Mormon, new edition, page 437.

‡—Book of Mormon, new edition, page 484.

‡—Book of Mormon, new edition, page 553.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

HAVING seen the arms delivered up and bid his family farewell, Joseph once more turned his face towards Carthage.

When opposite the Masonic Hall he said to the brethren there:

"Boys, if I don't come back take care of yourselves; I am going like a lamb to the slaughter."

As they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again. This caused some of the company to make remarks, when Joseph said:

"If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time."

Before he and the company reached Carthage he received a letter from H. T. Reid, Esq., and one also from James W. Woods, Esq., lawyers. In their letters they informed him what they needed in the shape of evidence; and Mr. Woods stated that, from an interview he had had with Governor Ford, Joseph could rely with the utmost safety on his (the governor's) protection. About midnight, Joseph and the company arrived at Carthage. While passing the public square, many of the troops, especially the Carthage Greys, made use of a great many dreadful expressions and threats. These were heard by the governor and hundreds of others. They threatened to shoot Joseph then, and said that he had seen the last of Nauvoo, and they whooped, yelled and cursed, threw their guns over their heads backwards in a curve so as to have the bayonets stick in the ground, and acted like madmen.

When the governor heard these expressions, he put his head out of the window of the house where he was staying, and, in a fawning manner, said:

"Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late to-night for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege to-morrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters."

At the hotel where Governor Ford was staying, and where Joseph and his friends had put up, there was a company of apostates quartered. One of them, John A. Hicks (formerly the President of the Elders' Quorum) told Bro. C. H. Wheelock that it was determined by himself, the Laws, the Bigbees, the Fosters, Joseph H. Jackson, and many others, to shed the blood of Joseph whether he was cleared by the law or not. He talked as freely upon the subject, as though he was speaking upon the most common occurrence of his life. Bro. Wheelock told Ford what Hicks had said; but he treated it with perfect indifference, and suffered Hicks and his associates to go free and make all the arrangements they wanted to carry out their murderous plans. At the same time he had pledged his own faith and the faith of the State of Illinois, that Joseph and Hyrum Smith and the other prisoners should be protected from personal violence, and should have a fair and impartial

trial, if they would surrender themselves to be dealt with according to law. He said this repeatedly, also, to Joseph's lawyers. Having made these pledges, he should have taken every measure to protect Joseph and Hyrum and the other brethren who had come to Carthage and given themselves up, and if any man had threatened violence, as Hicks did, he should have had him arrested. But such a course required nerve and decision and a determination to have justice maintained, of which qualities Ford was utterly destitute.

After Joseph and Hyrum had been arrested on a charge of treason the morning after they reached Carthage, the former on the oath of Agustine Spencer, the latter on that of Henry O. Norton, both apostates, Ford ordered all the troops to form a hollow square on the public ground near the Court House. His speech to them was delivered from an old table, on which he mounted. He endorsed all the rumors which had been in circulation about Joseph and the Saints, and fanned the fire of hatred which was already burning in the hearts of his hearers against them. He stated that although Joseph and Hyrum were dangerous men in the community, and guilty of all that they might have alleged against them, still they were in the hands of the law, which must have its course. After this he came to where Joseph was staying and invited him to walk with him through the troops. Joseph solicited a few moments private conversation with him; but this he refused. He felt so ashamed and mean as he did so that he could not look up; he kept his eyes on his shoes. Joseph and Hyrum then walked through the crowd with Brigadier-General Miner R. Deming and Dr. Richards to General Deming's quarters.

(To be Continued.)

MAXIMS OF ROTHSCHILD, THE BANKER.

ATTEND carefully to details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right. Fear to do wrong.

Endure trials patiently.

Fight life's battles bravely, manfully.

Go not in the society of the vicious.

Hold integrity sacred.

Injure not another's reputation in business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Extend to every man a kindly salutation.

Yield not to discouragements.

Zealously labor for the right, and success is certain.

THE good and noble man does nothing for the sake of appearance, but everything for the sake of acting well.

THE CAUSE OF TRUTH.

WORDS AND MUSIC BY E. STEPHENS.

Allegretto marcato.

Let us all press on in the work of the Lord, That when life is o'er we may
gain a re-ward, In the fight for right let us wield a sword, The mighty sword of truth.

CHORUS.

TREBLE. *f* Fear not, though the en-e-my deride, Cor-age, for the Lord is on our side; We will not
ALTO. Fear not! courage, though the en-e-my deride, We must be victorious, for the Lord is on our side; We'll not
TEBOR. *f* Fear not! courage, though the en-e-my deride, We must be victorious, for the Lord is on our side; We'll not
BASS. heed not what the wicked may say, But the Lord a-lone we will o-bey.
fear the wicked or give heed to what they say, But the Lord, our heav'nly Father, Him a-lone we will o-bey.
fear the wicked or give heed to what they say, But the Lord a-lone we will o-bey.

We will not retreat, though our numbers may be few
When compared with the opposite host in view;
But an unseen power will aid me and you
In the glorious cause of truth.

If we do what's right we have no need to fear,
For the Lord, our helper, will ever be near;
In the days of trial His Saints He will cheer,
And prosper the cause of truth.

SCRIPTURAL ENIGMA.

BY J. J. C.

First name the mount where God descended and commandments gave.
And then the mount that will divide when He shall come to save;
Thirdly a son of Jacob old, whose sons the priesthood bore;
Then a son of the damsel who did glean in days of yore;
Now name a Jewish prophet who Elijah's coming told;
Another one who feared the Lord, but was not very bold;
Lastly, a captive Israelite who rebuilt Jerusalem's wall.
The initials make a wise man's name; let all beware his fall.

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